THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war: neither shall wickedness deliver those that are given to it" (ECCLES. 8: 8).

No. 18, Vol. LXXX. Thursday, May 2, 1918. Price One Penny.

SIMPLICITY OF THE GOSPEL.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

SALVATION of the soul consists essentially in the attainment of a state of blessedness beyond the grave, and therefore comprises immunity from the penalties incident to condemnation. Both salvation and condemnation involve graded conditions, or degrees, every soul receiving according to his just deserts, based on his works done in the flesh, be they good or evil.

Our individual status in the hereafter, both during the period of disembodiment and in the resurrection from bodily death, will be determined by the record of our earthly life, which will be fully declared by what we are. In the judgment of souls, conflict of testimony or evidence will be impossible. Every fact bearing upon our condition of worthiness or guilt, of cleanliness through righteousness, or defilement through the noisome filth of sin, will be known.

To each of these asseverations the Holy Scriptures of both former and current time bear abundant and unequivocal testimony. The same high and unimpeachable authority, embodying the very words of Divine decree, declares that only by obedience to the laws and ordinances of the gospel of Jesus Christ is salvation in the kingdom of God possible unto man.

Consider the fundamental rite, which is baptism. The words of the Christ to the timid but truth-seeking rabbi of Jerusalem are as free from ambiguity as language makes possible: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 5).

This solemn affirmation was made to Nicodemus at the time of great excitement and controversy in Judea and neighboring provinces over the activities of John the Baptist, who was boldly preaching the necessity of baptism at his own hands as of one having particular authority, and who was administering baptism by immersion to all repentant applicants. John further declared that the watery baptism in which he officiated would be followed by a higher endowment, to be administered by a Mightier One than himself, and this he designated the baptism of fire and the Holy Ghost (Luke 3: 16). Our Lord's declaration to the uninformed "master of Israel" set the seal of an authority higher than John's on the absolute necessity of baptism as conditioning man's attainment of salvation.

The crucified and resurrected Christ left this parting command and commission with the Apostles: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28: 19); and further declared: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 16).

To the Nephite branch of the Israelitish stock on the American continent, the Lord taught the same doctrine, in language and style as simple as before: "And again I say unto you, Ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God" (Book of Mormon, III. Nephi 11: 38). In full harmony with these ancient injunctions, the Lord has said to the Church in the present dispensation: "Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost. And he that believeth and is baptized shall be saved, and he that believeth not shall be damned" (Doctrine and Covenants 68: 8, 9).

Could Scripture be simpler or plainer? Without baptism administered by the requisite authority, salvation in the kingdom of God is impossible, else the Word of God is void. But baptism to be effective must be preceded by repentance of sin. When unrepentant sinners came to John, possibly as candidates for baptism, the zealous Baptist denounced them in stinging epithet as a "generation of vipers," and laid upon them the condition to make themselves acceptable by bringing forth fruits meet for repentance.

But to repent of sin in humility and contrition, with the earnest purpose and soulful desire of making amends for offenses done and thereby to become reconciled with and acceptable to God, one must have unqualified trust and faith in Him. The basal principles and fundamental ordinances of the gospel, through which alone the saving efficacy of the Atonement wrought by Jesus Christ is made certain in assuring individual salvation, are ranged in the following order, as the Scriptures prove: (1) Faith

in God the Eternal Father, and in His Son Jesus Christ as the Redeemer and Savior of humankind, and in the Holy Ghost; (2) Repentance in full purpose of heart—active, vital repentance that shall lead and impel to good works and renunciation of sin; (3) Baptism by immersion in water; and (4) Bestowal of the Holy Ghost through the laying on of hands—both ordinances being administered by men duly authorized to officiate by ordination to the Holy Priesthood.

The man of thoughtful mind and contrite heart cannot fail to find inexpressible comfort and profound cause for devout thanksgiving and praise through contemplating God's infinite mercy in having made so simple and so easy of observance these indispensable conditions of salvation. Had the terms been such as only vast wealth could meet, or the requirements so intricate or strenuous that great physical strength or high intellectual ability were necessary to accomplish the feat of compliance, then indeed the mortal or fallen state of the race would be deplorable beyond conception; and, withal, justice would be eliminated from the category of Deity's attributes. But lo! The gospel plan is so simple that the child may comprehend, and he that runs may read.

WHEN OUT TRACTING.

THE following letter was recently received by the president of the Leeds Conference from one of the local lady missionaries:

I believe that I have learned more in the past year while working as a lady missionary, than I learned in eight years of merely passive attendance at the meetings. I never dreamed that things would come to our minds, as they have when we have tracted diligently and prayerfully. To show you this, I shall tell you about an experience that Mary Robinson and I had the other day.

My companion offered a gentleman a tract, as he stood in the doorway. I was near and heard him say, "Oh! it is the Latter-day Saints." "Yes," said Mary. "Well," he said, "I want nothing to do with them."

"Why?" said my friend; "you do not know anything wrong about them?"

"What!" he exclaimed, "do not know anything wrong about them? I do not know anything right. We are Church of England people here, and we want nothing to do with your lot. Why, the founder of your Church, Joseph Smith, had about fifteen wives, and your elders may have as many as they want."

I had come up in the meantime, and without waiting I broke into the conversation by answering: "No, they cannot!"

"You do not dare to tell me they do not," he cried; "I know for an absolute truth that Joseph Smith had."

"Yes, we grant you that; but, if you are going to condemn the founder of our Church, let me ask about the founder of yours. Who founded it? Henry the Eighth. How many wives had he? Now, then, if you are going to take the one you will have to take the other.

He did not wish to talk further on that subject just then, so he tried to out-dare us by saying:

"I bet you a pound that they have more wives than one to-day."

"I dare offer you two hundred pounds for proof that the Church has sanctioned one plural marriage since 1890," I promptly answered.

He paused for a moment, not knowing what to say. But just then his wife called out from behind the door:

"You had better convert him, and then you can have him."

"Yes," he rejoined, "if it is a man you are seeking, I will find you one."

"No, thank you," I said, "I have a boy."

He inquired: "Well, where is he?"

"He is fighting for his King and country in France," was my reply.

"Well," he said with a sneer, "You ought to be ashamed of yourself—going to the 'Mormons' when he is in France!"

"Well, you see," I answered, "he is a 'Mormon,' too."

He stood aghast for a minute, and then in a loud voice exclaimed: "I do not believe it." But he did not demand any further proof, anyway. He continued by pitying us.

"I feel sorry for you two girls. You look so innocent," he said.

I suppose he meant we looked "simple," and did not know what we were doing.

"Do not think that we have gone to the 'Mormon' Church for nine or ten years and know nothing about it," I answered.

"But you have not been to Utah. That is the place where they take all you girls. And you cannot come back again. I know I have not been, either, but I have friends there whom I can believe."

"Do you mean to tell us that children and their parents who have gone out there would send for their kindred, if such were the case? Would your own brother, for instance, do a thing of that kind?"

His reply was unexpected: "I could not believe my own brother." Then I wondered how we could make him believe, if he would not believe his own flesh and blood. But I said:

"Now, what about Utah? You speak of it as though it were a little village with a few small huts in it, and you suppose that when once you are there you become a prisoner. But I want to tell you that Utah is a great big State in which all England would fill but a corner. Moreover," I said, "it is a recognized State among the American States. They cannot do 'as they like' even as a State, either, if the American government decided that they wanted the

laws different. Could the people of Bradford do as they liked, if their likes conflicted with the British laws?"

After a few more words, he seemed to conclude that he was not dealing with two very "simple" girls, and he said, by way of conclusion:

"Well. I suppose you get so much money for coming around with these tracts."

"No," I answered, "neither do the elders get anything when they come on missions for two or three years at their own expense."

"Find me any of your ministers who would do the same," I challenged him.

Well, he said he was sorry for us, but I am sure we were much more sorry for him. And so we left him. I do not think we did much good in that place, because it is with reasonable or broad-minded people that we get along best. However, he did not discourage us, but only strengthened our testimony of the gospel, and made us both feel more determined to press on with the work. We thank God for our knowledge and understanding of the gospel, and that it came to us while we were young.

Bradford. LOUIE METCALFE.

CAUGHT IN THE GOSPEL NET.

I ASK for a little space in your invaluable weekly, to express my gratitude to God for enabling me to find the Church of Jesus Christ, and in the hope that my simple testimony may stimulate others to good works.

To commence with, I had no religious views, as I was almost an atheist, due to the contentions and confusion among the churches. I laughed at religion and regarded it as hollow mockery, and enjoyed opposing it whenever opportunity afforded. So my companions, knowing my disposition, informed me of a meeting held by the "Mormons" in a conspicuous corner in Belfast, and where they met with considerable opposition. Here was my element, and off I went to enjoy the fun, as I described it. But I was never so disappointed in all my life, for although there were plenty of opportunities to make the meeting unpleasant or amusing, I was spell-bound with the message delivered by the different speakers, and being so impressed, I, with my companions—ten in all—accepted the invitation to the indoor service: and I assure you we felt rather awkward in going into a place of worship, as it had been a very long time since any one of us attended church.

To make a long story short, we settled down to criticise the services. The first hymn was strange to me, but I rather liked it, and the opening prayer by an elderly gentleman, chosen from the audience, accounted a great deal for the controlling influence we felt, for he prayed especially for our little company, and I am glad

to say that his prayer was answered on my behalf, for before I left the meeting, I was impressed with what I had seen and heard, and I began to realize that many of the reports circulated about the "Mormons" were not true.

We all decided to come again, and we did, and soon the rumor was circulated among our friends, that we attended the "Mormon" meetings. Then, a mild degree of persecution started, which reduced our little group to two, and, eventually, I was left to go alone to the meetings. This appeared to be a great sacrifice, for I had always had many companions and I was fond of amusements, and Satan almost persuaded me, too, to discontinue attendance at the services; in fact, I did not attend for a few weeks. But the Spirit of the Lord made it clear to me that my friends and companions can do nothing for me when I shall be called to render an account for "the deeds done in the flesh," before that Tribunal before which everyone some day must stand. So I returned to the "Mormons," and after six months' thorough investigation I decided to apply for baptism. I have never regretted that I joined the Church of Christ. Strange to say, just last Sunday I assisted the Conference President to distribute tracts at the very corner where I first went to create a disturbance.

"God moves in a mysterious way
His wonders to perform."

Belfast. JOHN CONWAY.

WHY ONE PASTOR HAS FAITH IN ETERNITY.

THE winner of the first prize in "Why I Believe in a Future Life" contest held by *The American Magazine*, says:

"As a pastor I have been with many who were 'slipping over the brink,' and in not a few instances there have been apparent visions of that which lies beyond. I would not make too much of this, yet such things are too frequent and impressive to be negligible: As, when a dying boy turns his eyes upward and they are bright as with a gleam of glad recognition; as, when a young girl suddenly and to herself, unexpectedly, is called away, and she exclaims, 'Mother! Why, mother!' her countenance radiant with joy at the evident sight of the parent from whom for several years she had been separated; as, when the matter-of-fact business man, by no means imaginative, after a very brief illness, passes on, saying, 'They are all here, and they are calling me,' naming the children and other dear ones who had gone, while he speaks comforting words to those left behind and smilingly departs. Many instances of this general sort come under the observation of one long in the ministry, and he can but see in them glimpses of immortality. Sometimes the vision of the beyond is very clear,

and the watcher with the dying seems almost to catch with him a flash of the brightness, a snatch of the song, and he is sure that the departing enters immediately upon experiences that are not of earth."

A TESTIMONY.

When we study, learn, and inwardly digest the laws and ordinances of the gospel, they bring us joy and satisfaction, and make us better. If we keep the Word of Wisdom, our bodies will become pure and clean, and we shall be in a fit condition to receive all the principles pertaining to life and salvation. It is eternal life to know God and Jesus Christ, whom He has sent.

"Not everyone that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the Father which is in heaven." If we wish to be like Christ, we must be humble, and ever ready to forgive those that grieve us. We must attend to our duties in the Church, and be willing to follow the counsel of those in authority, praying God continually to assist them and enlighten their minds, that they may be able to instruct us and aid us to walk in the straight and narrow path. We should be gentle and kind to our neighbors and to people in general, giving to them the gospel by our actions, for "by their fruits ye shall know them."

This is the true gospel—the same as that which our Savior taught while He was here in the flesh. He was always obedient to His heavenly Father. When we live the gospel, we derive benefits from it, too many to enumerate, and if we are in distress and stricken with grief, God comforts us, when we go to Him in prayer.

Batley. Theresa Hudson.

Prayer at its best is communion. We should not dwell always in the realm of petition. It is proper to ask God for things, but it is not best to ask Him for things all the time. A child who asks things continually finally becomes a nuisance. We like to see children who are capable of enjoying their parents in hours when their parents are not being held up for a new gift. God is our Father, and it is unworthy in us to go to Him only when we have something to ask for. We ought to go to Him when we want nothing. We should go to Him when we have something to give. When children grow older they love the companionship of their parents because of what their parents are. To be in their presence is a satisfaction and a joy. So should it be a delight to draw near to our Heavenly Father, not to ask Him for something, but simply to converse with Him, and tell Him something of our appreciation and gratitude.—Selected.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 2, 1918.

EDITORIAL.

JOSEPH SMITH A TRUE PROPHET.

ONE of the notable prophecies given through the Prophet Joseph Smith relates to the American Indians. In March, 1831, he said that "before the great day of the Lord shall come, Jacob shall flourish in the wilderness and the Lamanites shall blossom as the rose."

This refers to the American Indians. It gives us to understand that a great change in their condition would take place, and that when this change should come, we might be expecting that time in history which the prophets of all dispensations have referred to as the "day of the Lord."

To the ancient seers the invasion of Palestine by pagan nations, was the "day of the Lord." Zephaniah describes it as a day of darkness and terrors, and "a day of the trumpet and alarm against the fenced cities, and against the high towers" (Zeph. 1: 14-16).

The invasion of Babylon by some fierce hordes is also described by Isaiah as "the day of the Lord," as follows: "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it * * * and Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah" (Isaiah 13: 1-22).

But beyond the nearer scenes of destruction by war and concomitant evils, the prophets saw another "day of the Lord," on which God was to pour out His judgments upon all the earth, for the purpose of completing His work of redemption. Isaiah refers to this when he says, "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to slaughter * * * For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion" (Isaiah 34: 1-8).

The Prophet Joseph was raised up to proclaim to the world that this "terrible day of the Lord" was about to come. "Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth" (Doc.

and Cov. 1: 12, 13). This was the burden of the message which the Prophet Joseph was sent to deliver. He taught the people of God to gather, in order to be prepared for that which was to come. He said, "Wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked" (Doc. and Cov. 29: 8). Under the influence of the divine Spirit he predicted that, after his testimony and that of the elders of the Church, "wrath and indignation" would come upon the people (Doc. and Cov. 88: 88), and that the trouble would begin with the Civil War in the United States, and continue until the inhabitants of the earth are "made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations" (Doc. and Cov. 87: 6).

One of the last predictions of our Lord and Savior, delivered on the Mount of Olives shortly before His death on Calvary, related to the destruction of Jerusalem and the dispersion of the Jews, because they did not accept His message and repent of their sins. So also one of the last prophecies uttered by the Prophet Joseph reminded his persecutors of the coming day of judgment. For when he was a prisoner at Carthage, a number of officers and others, curious to see him, visited the room which he and his companions occupied. The Prophet asked them if they saw anything in his appearance that indicated that he was a desperate character. One of the visitors answered:

"No, sir, your appearance would indicate the very contrary, General Smith, but we cannot see what is in your heart, neither can we tell what are your intentions."

This answer was, of course, an insulting insinuation and a justification for the mob outrage that had been perpetrated and that was to follow. The Prophet replied:

"Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge me or my intentions; but I can see what is in your hearts, and will tell you what I see. I can see you thirst for blood, and nothing but my blood will satisfy you * * * and inasmuch as you and the people thirst for blood, I prophesy, in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of."

The prophecy was fulfilled to the letter, in every particular, but that was only the first indication of the coming of the "great and terrible day of the Lord," with wrath and indignation poured out upon all nations.

As stated in the opening paragraphs of this article, the Prophet

predicted a notable change in the economic conditions of the American Indians, and said that this was one of the signs of the coming of the day of the Lord. In view of this prediction, government statistics referring to that race are of great interest.

According to the report of the Indian Bureau for the past year, Indians have bought about $5,000,000 worth of Liberty Bonds; the acreage under cultivation by Indians increased more than twenty-five per cent; a thousand students and former students of the government Indian schools have joined the colors, and are now fighting, or will be in due time, for the liberation of mankind from the service of the modern juggernaut. What a wonderful transformation has taken place in the conditions of the Lamanites! And it is a transformation, too, that could not have been foreseen by any human wisdom, at the time when the Prophet Joseph predicted it.

When the United States became an independent nation, the total number of Indians in North America was, according to estimates made, about three millions. But in 1876 there were only one million three hundred thousand. They were therefore considered to be a vanishing race, and their extinction was looked for, as the immense buffalo herds had become a memory only. But in 1907 it was found that the Indians were increasing in numbers, the reports giving their total as 1,474,000, and it has been ascertained that during the last ten years they have been increasing at the rate of from three thousand to five thousand a year. They own nearly a hundred million acres of the best farming land in the United States, and they are among the most prosperous of American citizens. And thus it has come to pass that Jacob is flourishing in the wilderness, and the Lamanites are blossoming as the rose, and this happened before the coming of the terrible day of the Lord in which we now are living.

Two facts impress themselves upon us when contemplating the present conditions. The first is that Joseph Smith was a true prophet. The sword has fallen upon the nations of the earth, as never before in human history. A grand beginning has been made to elevate the Lamanites from a state of degradation and decay to one of civilization and prosperity. This is an important fact, for if Joseph Smith stands before the world, in the light of history, as a true prophet, as we have proved that he does, it is the duty of all men to accept the message of salvation which it was his mission to deliver to us from God.

The second fact is of no less importance. The prophecy quoted makes it clear that we are living in what we may call the early morning of the "day of the Lord." We often think of that day as one belonging to the distant future. But the signs indicate that it is already here. It has been here for some time. If we understand this, we shall be looking for the actual appearing of our Lord Himself in majesty and glory before this "day" is ended.

Let us remember the parable of the virgins who went out to meet the bridegroom. Because he tarried and did not come as early as they had hoped, they became sleepy and one half their number finally lost the opportunity of enjoying the feast to which they had been invited. May we who have accepted the gospel of our Redeemer not forget the importance of the day in which we are living. May we always be ready, whenever the cry will be heard, "Behold the Bridegroom cometh!"

J. M. S.

MINUTES OF THE MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held at the Co-operative Hall, Downing Street, Manchester, Sunday, April 21st, 1918. President George F. Richards, of the European mission; Elder J. M. Sjodahl, of the Liverpool office; President David A. Owen, of the Liverpool conference; President Lester F. Hewlett and Elder Henry H. Parker, of the Manchester conference, were in attendance.

President Lester F. Hewlett conducted all the meetings.

The Sunday-school session was called to order at 10:30 a.m. by the congregation singing, "Welcome, welcome, Sabbath morning." Invocation by Brother John E. Simpson. Continued by singing, "In remembrance of Thy suffering." Brother James Barlow, Rochdale first Intermediate Class, led the Sacrament gem. Those officiating at the Sacrament table were Brothers B. W. T. Norman and Thomas Kirkham.

President Lester F. Hewlett welcomed all present. The program about to be rendered, he explained, would represent the various branch Sunday-schools. There were many excellent features on the program, and all were well rendered, giving evidence of diligence and patience in the work of preparation.

After complimenting those who so ably rendered their parts on the program, President George F. Richards developed the subject of charity, taking for his text a chapter that had been read during the program (1. Cor. 13). As a parallel he read the writings of Moroni on the same subject (Moroni 7). Charity, he said, as the word is used here, is not the giving of alms, but the true love which encircles all good. If the first great commandment were adhered to (Matt. 22:37-40), we would be keeping all others. "God so loved the world that He gave His only begotten Son" (John 3:16). The great principle of love is abundantly manifested in sacred writ; therefore, we should develop that grand virtue.

Elder J. M. Sjodahl said he appreciated the program that had been rendered, and spoke of the good that could be accomplished by work among the children. One of the ancient sages had said that a child's mind was like a blank sheet of paper upon which one could write almost anything. We should remember how

susceptible children are to impressions, and give them the best. Parents stand in the family in God's stead. The children are entrusted to their care, and their aim should be to lead them so that on the last day they can say to their heavenly Father, "Here am I and the children thou hast given me."

After singing, "I have work enough to do," benediction was pronounced by Brother Arthur Johnson.

The afternoon session opened by singing, "The Spirit of God." Invocation by Brother Thomas Kirkham. Continued by singing, "Reverently and meekly now." The Sacrament was administered by Brothers John Risely and B. W. T. Norman.

President Lester F. Hewlett extended a hearty welcome to all present, and then pointed out that the gospel inculcates such virtues as honesty, charity, chastity, etc. Unchastity, he said, is a heinous sin. The speaker then read from Alma 39: 1-5, and said that parents should teach the children to pray and have family prayers regularly. He referred to Doctrine and Covenants 68: 25.

The general and local authorities of the Church were sustained unanimously.

The next speaker, President David A. Owen, remarked that he noticed the same good spirit always prevailed among the saints wherever he met them. The gospel teachings binds them together. We are indeed fortunate in having the Bible for our guide; yet, professing Christains do not adhere to its teachings. The Book of Mormon is also the Word of God, and how blessed we should feel to have these two "sticks" (Ezek. 37: 16-17) in our hands.

A soprano solo, "Dream of Paradise," was rendered by Sister Pollie Venables.

Elder J. M. Sjodahl, the concluding speaker, referred to the present-day movement to unite the various churches. But the trouble, he said, was that they had nothing to unite on, no common platform to stand on. Would the world recognize the Roman Pontiff as their spiritual head? Or would the Catholics turn to the Protestants for authority and truth? No, only the true gospel of Jesus Christ can accomplish this unity. He then explained that the gospel was given not only to save men in the hereafter but to save the world here and now from sickness, poverty, and war, and all other evils.

Concluding hymn, "We thank Thee, O God, for a Prophet." Benediction by Brother James L. Jackson.

The evening session commenced by singing, "What was witnessed in the heavens?" Invocation by Brother Jesse Wiseman. Continued by singing, "O my Father."

The first speaker, Elder Henry H. Parker, centered his remarks on the principle of free agency. God never did, and never will, predestine certain of His children to do good, and others to do evil. Every man will be judged according to his works.

A violin selection, "The Dawn of Spring," was rendered by Sister Amy Diggle.

President George F. Richards, the concluding speaker, said he was glad that the Bible was in existence, because it bears witness to the truth of "Mormonism." All Christendom, he pointed out, had gone astray from the truth, and therefore it was necessary that God should again reveal His gradatory plan of salvation, by an angel, as shown to John the Revelator (Rev. 14: 6). The truth, the speaker further said, has never been popular among the children of men. Even Jesus Christ did not convert the multitude. Nor can His messengers to-day do that. President Richards then explained the symbols of the gospel, especially baptism, which, he said, symbolizes the new birth, and pointed out that the world had abolished that beautiful Christian symbol by changing it to what it is to-day. He quoted I. John 5: 7-9, on the three witnesses—the Spirit, the water, and the blood. He pointed out that water, as applied in the sacred ordinance of baptism, is one of these witnesses, and that it is of equal importance with the other two, for the completion of the testimony. The way of salvation, the speaker said in conclusion, can readily be understood by all. The Latter-day Saints are ever willing and eager to point it out to their fellowmen, with the hope and prayer that they will investigate for themselves and receive a testimony of the truth.

A contralto solo, "O dry those tears," was rendered by Sister Flossie Osborn Roberts.

Concluded by singing, "Come, come, ye saints." Benediction by Elder J. M. Sjodahl.

On Saturday, April 20th, a local priesthood and lady-missionary meeting was held at 88 Clarendon Road, Manchester, at which the branch presidents reported the conditions in their respective organizations. President George F. Richards gave great encouragement and good advice to the brethren and sisters.

HENRY H. PARKER, Clerk of Conference.

DETERMINED TO KNOW THE TRUTH.

IT was only a few months ago that I first met the Latter-day Saints, but those few months that I have known them were to result in the working of a great change in my life and in my home. The first thing that I could quote to explain this change in my home is, "I have not come to bring peace, but a sword." Truly, a sword has been brought to my home.

I am to know the right, and know it I will. When I was first introduced to "Mormonism," I felt doubtful of its truth, but I went to my room one night determined to know the truth. So I knelt down before my bed and prayed to God to show me the

truth. I did not see a vision. No! but I awoke the next morning a different character. I felt brighter, felt, oh, so full of joy. What did that mean? It meant that I had received my answer from on high, from the Savior. I knew it was right, the true gospel of Jesus Christ. Later in the same month, I received more answers.

Jesus said, in substance, "Love the world, and the world will love you; love me, and the world will hate you." My own parents threatened to turn me out and to disown me, if I had anything to do with the "Mormons" or "Mormonism." This is only the beginning. May God help me to the end, because I know it is not very far off. I feel it in every nerve. It is a hard fight and I am alone. That makes it still harder. It is a fight of wrong against right, but right must win; it will win. I have been tempted once, and not only once but often. Women had their lure for me. Lying trapped me. But was I to blame when I was ignorant? I am trying, body and soul, to beat that demon. Nobody knows how I suffer. Only One can see the heart; only One, and that is my Maker. I am fighting hard to suppress lying and lures. Now I am gradually succeeding. I now adore sweet, pure womanhood, and I want to be a God-fearing man, pure with full, brilliant manhood, a Christ-loving man. I want to be such, and when I get my aim, then what will I care for disownments and persecutions? Christ suffered for me; surely, I can suffer a little for Him. I have found the true gospel. Some day I may go to that wonderful city of the saints and see for myself, and learn, and then let the world know what I have found. I am sure of the gospel, because I have proofs which no mortals could give me. "I will take one of a city and two of a family," one of the ancient prophets wrote. I am only one of a family but I am going to follow the the Lord's bidding.

May God add His blessings to these words, and help me in my fight for right! May God bless the Latter-day Saints and the Elders, and be with them throngout their earthly life! And may God bless my father and mother, that they, too, may see the light.

GEORGE E. W. SMITH.

WE have no pleasure in thinking of a benevolence that is only measured by its works. Love is inexhaustible, and if its estate is wasted, its granary emptied, still cheers and enriches, and the man, though he sleep, seems to purify the air, and his house to adorn the landscape and strengthen the laws.—R. W. EMERSON.

THE Church of Christ was never meant for an ornamental shade-tree. It was planted to bear fruit. So-called churches that bear no good fruit will be cut down as useless.

CHRONOLOGY OF THE WAR.

April 2.—A temporary lull in the battle storm is reported from the front in France. Both sides are preparing for the resumption of the conflict.

April 4.—A new offence opened against the British and French lines, the object being to get possession of the railroad between Amiens and Clermont.

April 8.—The Germans open a terrific bombardment of the British line between Lens and La Bassee, and of the French line on the left bank of the Oise. British and Japanese troops land at Vladivostok, Siberia.

April 10.—A new battle on a ten-mile front opened south of Armentieres, extending gradually east and north of that city, as far as Messines, south of Ypres.

April 15.—The German advance west of Armentieres said to have been arrested for the present.

April 16.—The Germans occupy Bailleul. Attacks continued in the neighborhood of Wytschaete.

April 17.—The British re-take Wytschaete; outposts near Ypres withdrawn.

April 18.—Wytschaete again evacuated. The Belgians repel a German attack near Blankhart pond, and take 600 prisoners.

April 23.—A naval raid by British and French vessels on Ostend and Zeebrugge is reported a great success, the object being to obstruct those harbors by the sinking of vessels.

April 24.—The Germans begin an attack on the Armentieres-Arras-Amiens battle-front.

April 26.—The Germans gain some ground in the region of the Flanders ridges, but are driven back in the region of Amiens, where the British recapture Villers Bretonneux. The French lose Hangard after a bitter struggle.

MESSIAH is above the spirit and power of Elijah, for He made the world, and was that spiritual rock unto Moses in the wilderness. Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it.—JOSEPH SMITH.

FROM THE MISSION FIELD.

Baptism.—On Saturday evening, April 20th, a baptismal service was held at Manchester, Manchester conference, at which three souls were added to the Church. President David A. Owen made appropriate remarks at the water's edge and Elder Henry H. Parker officiated. The confirmation took place immediately afterwards.

A baptismal service was held at Newton Brook, near Bath,

Bristol conference, April 18th, 1918, when two souls were added to the followers of Christ. President Stephen H. Winter officiating. They were confirmed the same evening in a meeting held at the home of Brother Thatcher, by President Stephen H. Winter and Elder Ivin Hoggan. At the same meeting Brother Frederick W. Thatcher was set apart as president of the Bath branch.

Memorial Services.—Memorial services were held at Barnsley, Sheffield conference, on April 7th, 1918, in memory of Sister Lucy Ann Blackwell, formerly a member of the Higham branch, of the Sheffield conference, who recently passed away in Salt Lake City.

Socials.—A farewell social was given at Handsworth, Birmingham conference, April 12th, 1918, in honor of Brother Emmannel H. Clark, of the Saltley branch. There were present, from Liverpool, President George F. Richards, of the European mission, and Elder George F. Richards, Jr. An appropriate and interesting program was rendered, consisting of songs and recitations, interspersed by brief speeches by Elders George F. Richards, Jr., Jesse W. Lloyd, Joseph Clark, and J. B. Ward. President George F. Richards spoke feelingly of the need of missionaries, and recited a poem suited to the occasion. Brother Emmannel H. Clark was then ordained an Elder by President George F. Richards, and appointed to labor in the Leeds conference.

DIED.

MAKIN.—March 28th, 1918, at Handsworth, Birmingham conference, of bronchial pneumonia, Amy, daughter of John Henry and Winifred Edwards Makin. Deceased was born August 31st, 1916, and blessed on October 1st, the same year, by Elder Herbert P. Haight.

OXSPRING.—At Barnsley, Sheffield conference, March 13th, 1918, Thomas Harvey Oxspring, an infant, born August 29th, 1917, and blessed November 16th, 1917, by Elder Charles A. Welchman.

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EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL.

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.